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NOTES AND ABSTRACTS

Socialism in Italy.—The Socialist ideal takes different forms in different countries. In Italy it is characterized by less antagonism between industrial individualism and collectivism than in England and some other places. Under the initial leadership of Bakunin it took on largely a materialistic protest against militarism and ecclesiasticism. With the coming of Marxian and German ideas the collectivist or state side of the doctrines got exclusive control of the party, eliminating anarchistic ideas. Ferri and Lombroso have continued this line of work, the latter becoming a partisan rather than a nationalist.

The Socialist party early became divided into Reformists and Revolutionists, which were partly reunited by Ferri. His work, however, was soon undone. As a result of armed governmental attempts to put down peasant strikes in the south, the whole of Italian labor united in a strike. This was followed by a general strike on the governmental railways. In both cases the Socialist party leaders failed to take action in the striker's favor, and the proletariat felt itself sacrificed to party interests. This led to a reaction against political action in favor of the anarchistic theory of direct action through education and agitation to bring on an economic revolution. The Socialist party consequently went through another reorganization and ultimately a separation by the Revolutionists or Syndicalists. Meanwhile the influence of Bakunin, Kropotkin, Reclus, Malatesta, and other anarchists were appealing to the non-politically inclined socialists, who had already had a taste of the "lop-sided individualism of Stirner and Nietzsche." This change began soon after the seventies and eighties. Cheap literature and agitators facilitated its growth. Dissenting concerted action now passed into the hands of flexible trades unions or workers' syndicates. This led to the Syndicalist Congress (June-July, 1907) representing one hundred thousand members of affiliated organizations. It voted almost unanimously for secession from the party, for direct action, for an anti-state conception of politics, for anti-militarism and anti-clericalism. The Syndicalists immediately turned their attention to the development of the economic power of the peasants; some successful strikes resulting together with a strong show of solidarity.

Constant fluxion of ideas is the hope of socialism in Italy. It breaks down old doctrinal barriers and helps to find what social service is best suited to different individuals. The Socialist party will be stimulated to greater political efficiency by the sight of the renewed activities of "direct-action" Socialists, their trades unions, co-operative societies, etc.—Karl Walter, *Economic Review*,

The Church and the Working-Man.—Many public champions of labor
October, 1907. L. L. B.

accuse the church of alienating the masses, of arraying its power upon the side of the moneyed interests, and of the consequent failure to solve the social problems of the age. If true, this is much to be regretted. What is the cause? Which party is to blame?

Almost every book in the church's charter—the Bible—is written from the standpoint of the people. If the Church is faithful to its charter it must uphold the dignity and moral rights of labor.

The early church bridged the gulf between the plebeian and the patrician. After the church's spiritual decline was over, it took a leading part in the Renaissance. At all times it has held the people, till now. But labor had not formulated a programme of its own up to the present industrial era. The church has not yet adjusted itself to the new industrial struggle. Hereby is the disagreement of church and labor.

One attitude of the modern church toward labor is that of *indifferentism*, naming the labor movement a class struggle. It forgets that the only way to abolish struggle is to interfere. Another attitude is that of *preoccupation*. The church has no time for the problem of the unemployed. Another attitude

still is that of *ethical timidity*. The demand for a "simple gospel" is a mistake, or cowardice. The church has contented itself with almsgiving without attempting to get at the causes of poverty. It has neglected the most important of all, the matter of a sufficient wage. It needs to insist upon concrete justice, but must ignore special partisan programmes. Lastly, is the attitude of *suspicion*, due to a failure to grasp the situation. Church leaders have not seen that capital has the balance of legislative power, that suffering from changes in methods and machinery falls upon the worker alone, that the worker is himself part of a machine working at its pace and idle when it does not work. Labor organizations, with whatever mistakes, must be interpreted with these facts in mind.

The antagonism of labor and of trades unions is not as much to Christianity as to the church. This is illustrated by religious services held in shops. The avowed principles of trade unionism seem just. The real danger is from an imported socialism, which is attempting to capture the labor movement. There is a conscious attempt here to create class hatred and class struggle between employer and employee. It is from this class the most positive opposition to the church comes. The intelligent working-man still looks to the church to return to the interests of the people. Such a response has been largely made in the last ten years. Instance the work of General Booth, of church organizations for labor interests, and of new methods and means of reaching the working-man in shop and elsewhere. Yet the radical Christian socialist calls this "coquetting with labor." Much must yet be done by way of education for the new order of things.—J. W. Cochran, *Annals American Academy*, November, 1907.

L. L. B.

Philosophy and Life.—The influence of the university upon modern life is lamentably small. Its instruction reaches but few; its research work reaches more and is more important. The university student is of an intellectual aristocracy as rigid and unbending as the old aristocracy of the past. The university is not wholly to blame. Especially the newer universities would welcome all classes, but they will not come till our society sees the need of giving a few years of life to teaching people to think. In modern civilization there is lacking the intellectual enthusiasm existing among all classes of the times of Socrates and Plato. The teaching of philosophy is epigrammatic, formal, dead. The world ignores the whole business, because teaching is divorced from life. The usefulness of the universities is openly questioned. The primary need of England today is to make it clear to all that life is only half-lived which is not instinct with philosophy, or the science of living. Philosophy must cease to be merely a theoretical study for experts. Socrates' experience shows that untrained minds can follow the discussions, if they deal with interests rather than abstractions. The university must get back nearer to its original ideal. Much of the utility of university extension and settlement work is lost because lecturers generally give too little attention to the auxiliary arts. The senses of sight and hearing must be appealed to by means of gesture and modulation, and no attitude of condescension can be taken if the interest of an audience of artisans is to be maintained.

Modern conditions, especially the socialist movement, have led to much reading, but it is too much without guidance. The institution capable of giving this guidance, the university, is separated from the mass of readers by a gulf, which both the socialist movement and the universities and their clientele are widening. The universities must cast off formalism and teach life. When they do this the people will become interested in them and their usefulness will be widened and deepened. A means for accomplishing this is for the universities to get connected with mechanics' clubs and institutes in which their undergraduates can come in actual contact with workers, help them in their reading, and spread some of the more important facts of sociology, and above all bring philosophy into contact with daily life.—J. G. Leigh, *Economic Review*, October, 1907.

L. L. B.

Races and Mental Diseases.—The uncertain ground of Race Pathology, is tread upon by Dr. Bela Révész in an article on "Races and Mental Diseases," in *Archiv für Anthropologie*, July, 1907. Race he uses in the sense of any ethnical more or less homogeneous group. It is uncertain what social causes tend to produce mental diseases in any one particular group, but it seems to be more or less true, that the more the civilization of a people tends to make the individual more resistant to the influences of the struggle for existence, by the harmonious development of his physical and mental powers, the more it tends to give him a healthy philosophy of life and to form his individuality in such a manner that it is neither too slavishly lost in the general social aggregate, nor, on the contrary, is it opposed to the interests of the community, the surer will the individual be never to acquire any mental diseases. It is beyond dispute that the diminution of mental diseases is to be achieved only through a purposeful advancement of cultural conditions.

An analysis of the mental diseases of the races of Asia, discloses the fact that they are due mainly to inferior physical and mental powers. The widely spread hysterical and neurasthenic diseases of Japan are due, first, to the complete giving up to an antiquated civilization, Buddhism; secondly, to the strong efforts required in connection with the adaptation to a new civilization. A further analysis of the mental diseases of the Malays brings to light the effects of suggestion as a prominent factor in the process, inferior intellects being more apt to fall under its spell.

In Africa we notice the curious phenomenon that the native of Algeria is practically immune to the ravages of alcoholism in spite of the enormous quantities of it consumed. Drunkenness is practically unknown and when it occurs it is of very short duration. The same is true of the natives of Zambesia. The negroes of Africa present the practical immunities to paralysis progressiva, a fact the more remarkable as the same conditions are found to hold true among the American negroes. The author asks himself if the reason for this is not to be found in the smaller part taken by the negro in intellectual life. The most frequent forms of insanity among the negroes in the United States seems to be mania, and the less frequent paralysis progressiva, or softening of the brain, which observations seem to coincide with those made upon the negroes of Africa. The negroes of Brazil consume a great deal more alcohol than the European, and are less subject to its fatal results. The reason for this is to be found in the fact that the Brazilian negro consumes his alcohol purer than the European.

As to Europe, the writer finds mental diseases connected with inferior intellect, as is the case with peasants of the Vendée and of Russia.

M. S. H.

The Psychology of New Romanticism as Social Manifestation.—New Romanticism in literature and its psychological and sociological causes and origins is discussed by Dr. I. Axelrod in *Die neue Zeit* of November 9, 1907.

He finds New Romanticism connected with the individualistic tendencies of modern life, and the origin of the latter he brings back to the philosophy of Nietzsche. But the New Romanticism is only formal in its worship of the blind strife for existence for its own sake. The claim of Nietzscheanism that it wants to establish new values he finds absolutely false. For in this purposeless agitation no new values have been established, nor have any of the old values been destroyed. Nietzscheanism is essentially the ideology of the bourgeoisie. It preaches the doctrine of the superman, a superman distinguished from the masses not by degree, but by kind. As such, however, it is only an apology for the class struggle that is going on in modern society. Consciously or unconsciously, the teachings of the New Romanticism are a protest against the attempt at the uplifting of the masses. The superman cannot be realized on this earth, believe the New Romanticists, and therefore they are strong opponents of socialism. The cry of degeneration raised by the New Romanticists the writer explains as being a warning to the bourgeoisie and the existing social order to the effect that they cannot afford the prevailing supersensibility nervousness if they want to keep their power.

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